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From the Connecticut Observer.

MACKINAW MISSION.

EXTRACTS OF A LETTER FROM THE WIFE OF ONE OF THE MISSIONARIES, TO HER SISTER.

In some of my letters, I mentioned the hopeful conversion of an Indian woman, and engaged to give you some particulars respecting her. With this intention, I requested Mr. Ferry to ask her some questions. He did so, through an interpreter, as she cannot speak a word of English; and I submit them with her answers for your perusal. O could I paint to you the expression of her countenance, while conversing, it would add a threefold weight to the testimony she here gives of the operations of the Holy Spirit on her heart.

Q. How long since you knew of there being a God, who saw you in every thing?

A. Perhaps three years.

Q. How long since you thought much of God, and felt distressed about yourself?

A. Since last March.

Q. What appeared to be your distress then?

A. When Mr. Ferry conversed with me, and explained the Bible to me that evening, I went home, and wondered why somebody had not told me this before. How ignorant I be, what a great sinner. Nobody is so wicked as I am.

Q. Did you, at this time, ever think yourself so wicked and ignorant of God, as never to find him, and know him aright?

A. Yes, I did think so. I looked at myself, and thought what a great liar I had been, to say, and think, as I had done. I know God, when I knew nothing about him; and then I thought I would throw myself upon God, and let him do with me as he was a mind to; and whatever he would do with me, I thought would be right.

Q. Did you not after this fear God would not receive you?

A. Yes, I thought I was so wicked, that if I did this, God might not look upon me, or have any thing to do with me, but then I could do nothing else, and I determined to let God do with me whatever he would.

Q. When I talked with you, and told you how holy God is, and hates sin, how did it make you feel?

A. Before being distressed for my soul, although I sometimes used to believe God see me, yet I found that I had in reality not believed this, and thought God did not see me, when I acted bad, but now I felt, as if perhaps, God was shewing me my wickedness, only that I might see how just it was in God, to make me miserable.

Q. When in your distress, did you feel sure that your soul must live after your body was dead, and meet God?

A. Yes, I was sure of this, but thought, how wicked I am, and that God will only send me away from him, to suffer with wicked ones.

Q. In this state of feeling did you want to pray?

A. Sometimes, I would pray in such words as I felt, but this did me no good, and then I thought why can't I pray aright?—'Tis my wicked heart—I can't pray with this wicked heart. God seemed almost to tell me what was right, but my wicked heart would not let me pray right, and I could do nothing with it. Sometimes, I felt, was God so good as to send his Son to die for sinners, will he not be so good, as to give me a different heart, one like his own, that I may love him and serve him aright? A long time before my distress of mind, I used sometimes to pray, and the next day forget all about it, that I had prayed to God to help me: and now I thought at times, if I prayed I should only do as I had done before, and that by and by, God would get so provoked with me, that he would never help me at all, and then I felt afraid to pray, until God should give me a better heart.

Q. What were your feelings one evening when I talked with you at Mr. C——'s and before leaving, prayed for you?

A. My distress was so great, I can't tell you how I felt. You may think how bad I felt, when in getting supper, I threw the victuals into the fire, meaning to put it into the pot. My distress was so great, I did not know what I was about, and instead of taking off the cover of the pot, threw the whole into the fire.

[While I was writing the above, she said to Mrs. C. that when I explained the Scriptures to her, she used to be astonished at her ignorance, and also thought of other Indians, how ignorant and miserable they were, and that if they only had somebody to teach them, how happy they would be, and become like the good white people. And how much she felt to love me for teaching her, and then again, she thought how thankful she ought to be to God, for sending me here, to teach her, for it was not me that came of myself, but that God had made me love to come, and had sent me here. Again, she thought, perhaps, if God had not sent me, then she would never have had another time, and would have died miserable. Seeing the Bible lie upon the table, she laid her hand on it, and exclaimed, "I am hungry for what is contained in this book. You are not hungry, you can *read* it." Be assured, I not only felt the sweetness of the remark, but a consciousness, that I might receive it as a reproof.]

Q. Although you cannot tell how you felt, your distress was so great, yet when I told you how God made all things, made man happy, &c. how he sinned, and yet how God in the greatness of his love and pity provided a Saviour, did this affect your mind, and did you feel it to be true?

A. Yes, I felt it to be true. It was what I never thought; I never felt so before.

Q. After closing this conversation, and then telling you, that God was able and willing to save just such great sinners, and that you must find grace or be lost, and told you that we would then kneel together in prayer and pray especially, that God would have mercy upon your soul, how did you feel during prayer?

A. I can't remember all. I recollect, that I longed very much to have God open my heart, and wash it clean from sin, and it was more than I could do, my heart was so full and burdened, to keep from weeping. When I went home, I wept much alone, wept very much all night.

Q. How long do you think it was, after that evening's conversation, before you found the Saviour?

A. It was on Tuesday of the third week after.

Q. How did you feel, when you first thought you found the Saviour?

A. I felt so happy, and so to love and thank God, for having mercy on my soul, that my whole feelings seemed new to me. I had never felt such love to any thing before, as I now felt to God, and I thought, how glad I should be, to have God take me away, that I might never be left to live, as I used to, and as I thought perhaps at times, I should do again, if I did not die soon. I then felt assured, that God had had mercy on my soul, and I wished to die, because I was afraid if I lived, I might do something to offend God; and it appeared to me, that God would then have no more mercy on me.

Q. Was there nothing that soon interrupted your peace with God?

A. I felt happy all day Tuesday; but when I thought of what you said to me, I did not know, but the wicked spirit was deceiving me, and I wanted to come and talk with you.

Q. Did you come about that time to see me?

A. Yes, I came that evening.

Q. Do you recollect what was said to you that evening, and how you felt.

A. You told me that I must see well to my heart, that if I did not sincerely and altogether give myself to God, I should by and by forget God, and be careless about religion; and if I should thus grieve away God's Spirit, I would have reason to fear that he would then give me up forever. Why, thought I, what can I do? God knows my heart. I have desired to be for God, and have given myself, as well as I could, up to him in his Son, but the idea of ever forsaking God, or of being shut out from his love, so alarmed and affected me, that I trembled all over, when you talked with me. I went home very much troubled with the thought of being finally turned away by God, but during the night, I felt to leave myself in God's hands. He knows my heart, I deserve no mercy, yet perhaps he will pity and keep me from abusing his offered mercy. Let God do with me as he thinks good.

Q. You say, you felt happy, at first, in the love of God, and wished to die, lest you should be left to offend God. Was this feeling good?

A. No: soon after I felt a desire to die, I thought, why, is this right? ought I not to wait God's time? Perhaps my heart is not yet made right to go to God, and love him there. And then I thought it would be good to wish only to live or die, just as God should choose for me.

Q. Have you, from the first of your happy feelings to the present time, had your mind generally at peace, and felt yourself to enjoy the love of God?

A. Yes. My feelings have been pretty much the same, ever since, only, when I see and think of wicked people, it distresses me. I long to have them see themselves, and be brought to love God too.

Q. Do you love to be alone, to think of God, praise him and pray to him?

A. Yes: Very much. If I went into Mr. ——'s, last summer, and heard them talking, in this way, of the world, I felt bad, and would often go back into the garden, and there sit down; feeling like a child, while thinking of God, and long very much to have him teach me every day how to live in his love.

[Here she observed that once last summer, while walking out, and seeing every thing growing so beautifully, the raspberries, &c. how wicked she felt that she used to be, when thinking that every thing came of itself, and never thought of God's goodness in providing them for our comfort.]

Q. Do you feel as happy in thinking of God and Christ now, as months ago?

A. Yes, more so. Whenever I have any outward troubles, I go right away and pray, that Christ would give me such a heart as his; such as he had when on earth to bear every thing in love and pity. And this always makes me feel quite well again; so that I really desire to have Christ do with me as he will.

Q. Do you desire heartily and unreservedly to obey God in every thing which he requires, as far as you can understand what that is?

A. I do.

Q. But suppose your husband, or other friends oppose you, what will you do then?

A. I must love and obey God, whatever they think or do.

[Here, among other things, she observed that when at meeting, it sometimes made her weep, to think she could not understand what was said, but then again she thinks, "No, I will not weep any more. If I cannot hear and understand the Bible now at church, by and by I shall die. I think God will pity and keep me in his fear till then, and after that I sha'nt want the Bible. God will take me to himself, and I shall there understand, and sing and love as well as they."

Q. You have been told something about baptism. Do you wish to be baptized?

A. Yes.

Q. But do you wish to be baptized, because Christ commands it, or because other Christians are baptized?

A. Because Christ commands it.

Q. Suppose you knew that Christ had not commanded it, yet it was customary for professing Christians to be baptized, what would you think then? Would you wish to do as others did?

A. I should be afraid to do what Christ did not command.

[Similar questions were put to her on the Lord's Supper, and the relative duties of professing Christians; and equally striking and affecting answers were returned. Having recommended to her a humble, close examination of her own heart—a spiritual communion with, and an unceasing dependence on the Lord Jesus, in all things pertaining to godliness, I could not but implore in her behalf the gracious benediction: 'The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.'

I would here remark, that this woman, this lovely Indian woman! evidently discovers a strength and clearness of mind, on the subject of religion, far above what might be expected from one of her opportunities. And the evidences of her real conversion to Christianity, are so marked and unquestionable, that if I am not a self deceiver, I have no doubt, but that I shall meet her as a sister-spirit in heaven, where the interest which I now feel, will be refined into perfect love, and an everlasting union to Christ our glorious head. O, delightful thought! I almost feel to say with Watts:

"Fly swifter round, ye wheels of time,
And bring the welcome day."

ORDINATION OF MISSIONARIES FOR THE WEST.

A traveller who was present at the recent ordination of the Missionaries in Boston, thus describes his feelings on this interesting occasion.

I witnessed the solemn scene—a scene too impressive not to be remembered to the last hour of my life—too momentous in its anticipated results, not to call forth the most ardent feelings of my heart. The almost breathless silence of a numerous auditory, evinced an interest of no ordinary kind. The sermon proved its author to be a writer of refined taste, who had imbibed much of the spirit breathed upon the disciples by his divine Master. The other performances were such as the occasion called for, and the assembly seemed to say in their sympathies for the young men who were solemnly set apart for the gospel ministry, "Servants of Jesus, we bid you God speed, in your efforts to spread the blessings of salvation before the rising millions of the west." In view of the scene which the events of that eveuing opened before me, my own heart was overflowing. It seemed to be the dawning of a new day upon our countrymen. I had before in the silent thoughtful hour, surveyed the desolations of the western settlements and wept over them. I had seen when the Sabbath dawned upon the darkness of their spiritual prospects, pious parents bending with all the tenderness of parental solicitude, over their offspring; and had heard them inquiring with bleeding hearts, "O! when will the flourishing churches of the east send us a minister?" I had seen some of the sons of the Pilgrims, who had strayed away from their peaceful homes in New England, turning an anxious eye towards the land of their fathers, and saying in faultering accents, "How can we live in this dark land? We starve for spiritual bread. We go down to death." I had even heard the heart-rending petition, "O God, save or we perish," but now the hearts of those young men and of Christians in your city, seemed to respond to their cries and their prayers. I almost envied the missionaries their trials and their joys. I seemed to see them entering the little village on the shores of the Missouri, and to witness the joy beaming from the countenances of its inhabitants, as the tidings are communicated from one to another, "The minister has come! the minister has come!! thanks be to God our prayers are answered."

Christians of New England, how will the people of the West bless you for sending them the Gospel!! O could you see them—could you see your own sons, who have gone out from your dwellings, hastening to the spot where the first sermon is to be preached, and catching with indescribable earnestness the first accents from the lips of your missionary—could you witness the risings of their joy, you could but say, "Our labour has not been in vain. We will send our brethren *more* missionaries. They shall share in our prayers and our charities, until all the tributaries of the Mississippi shall be bordered with Christian villages, and churches whose thousand spires shall point the son of the pilgrim, as he follows the setting sun, upward to his God."

MR. WOLFF AND THE SOFFEES.

By the late arrivals we are put in possession of a continuation of the journal of the Rev. Joseph Wolff, dated at Bassora, on the Persian Gulf. A great many of the Soffees, a Mahomedan sect, reside at this place; and from his Moonshee who is one of them, he received an account of their distinguished faith and docteine, which we give in an abridged form. This sect is entirely distinct from the Soffees in Persia.

[*N. Y. R. Chron.*

"A Soffee, or Soofee, signifies a professor of Tasaw-woof which is the undivided devotion of the mind to God, to the disregard of all but him, even though the doctrinal arguments should be drawn from the Shera, or Law of Islam. The sects of our pure Soofee, doctors of this blessed family are divided into numerous branches, which, however are classed into five principal ones:

1. "The Refaa;—in this, youth are allowed the sounding of drums, and dancing of the brethren, the men of purity, accompanied with the mention of the lover, that is to say, the mighty and exalted God, and the praises of his beloved, the honoured prophet Mahomed, on whom be prayers of peace.

2. "The Kadeere;—it allows a gentle movement of the body, to and fro, the whole in a circle accompanied with chaunts in honour of God and the prophet.

3. "The Nagshabandeea;—the disciples of this branch repeat in a low voice, 'Allah' till the breath is lost, and fainting they reflect, and the Sheikh, in the circle, until master and disciple, earnestly behold each other, and each is present to the soul of his fellow.

4. "The Hoseinee;—they assemble, and lowly enunciate 'La Hahe Il Allah;' they are bound to a continual study of the works of the Creator and to travel for the attainments of his purpose.

5. "The Mehdee;—they sound the psaltery, either singly or in circles in the praises of God and his prophet; they chaunt the finest psalmody with voices of greatest perfection.

From the London Home Miss. Magazine.

PASTORAL RECOLLECTIONS.

Several years ago, I had the pleasure, when on a visit in the North of England to spend a day or two with an excellent dissenting minister, who had been settled in a populous town on the great North Road, for nearly twenty years. Among many things that passed between us, on the providence of God, in sending his gospel here and there, and his grace in impressing it upon the hearts of sinners, he related to me the following circumstance, as a striking commentary on that text—"Behold how great a matter a little fire kindleth."

"When," said he, "I first came to ——, I found almost every thing in my congregation in a state of confusion. The church book had been sadly neglected, and the list of members contained the names of many persons, some of whom were dead, others excluded for improper conduct, and others who had left the town and had not for many years been heard of. I made out a new list and the old one, by some means or other was lost; nor did I for fourteen or fifteen years hear of a single person whose name I had left out of my new list.

"A short time ago, I received, by post, a letter from one of the new townships on the river Ohio, in which the writer stated that he formerly belonged to the church of which I was at present pastor, and that he supposed his name still stood on our books; that he had been in America for nearly 20 years, during which time he had done what lay in his power to extend the knowledge of Christ; that divine Providence in a singular manner had directed him to the township in which he at present resided, and which he found altogether destitute of public worship; that he first of all collected some of his neighbours together, prayed with them, and read to them sermons he had carried out from England; that being encouraged by them to do so, he had invited a minister from a considerable distance to preach to them; a large congregation had been collected, a spacious meeting-house was building, a Christian church was about to be formed, and the object of his letter was to request his dismission from the church at ——, to form one of its members.

"Struck with the account, I immediately inquired among the old members of the church if they recollected such a man. But, strange to say, most of them had even forgotten his name, One or two at length recollected him; they said he was a plain, meek, diffident carpenter; one who seldom conversed with any one, and could scarcely be prevailed on to pray at their social meetings; in a word, they represented him as the most unlikely man they ever knew, to accomplish such a work. We soon after received communications from other quarters, confirming all he had written, and much more, and appointed a meeting of prayer and thanksgiving on his behalf."

Such was the interesting detail given me by a friend. How clearly does it show, that the poorest persons, and those of the weakest capacities, may do good, where there exists but the disposition to do it! How does it illustrate God's sovereignty and goodness, in blessing the humblest means to promote his glory; and how eminently does it call for the best hopes of the Christian, that in addition to the pleasing intelligence we are constantly hearing of the progress of the Gospel, there may be many instances like that we have related, with which we may be made acquainted hereafter, in this world or the next.

SUFFOLK DOMESTIC MISSIONARY SOCIETY.

This Society is a brauch of the Massachusetts Domestic Missionary Society. At its late Anniversary, the services were conducted by Rev. Doct. Jenks, of the Marriners church. Owing to the inclemency of the weather, the congregation it is said was not large; but the collection exceeded ninety dollars.

"In the course of his sermon," says the Recorder & Telegraph, "Dr. Jenks related the following fact, to shew the necessity of domestic missionaries in order to bring under the influence of the gospel those strangers who are constantly moving into the city;—A man who was a professor of religion, a few years since removed his family into Boston, and took up his residence in the most immoral part of the city. The contaminating influence of the neighbourhood soon produced its fatal effects on those whom it was his duty to have led in the way to heaven. Two of his daughters were the first victims, vice and loathsome disease hurried them to a premature grave in the same year. Another, who at the age of 28 was unable to read, became the companion of a man who afterwards deserted her, and left her to die on a bed of straw, which was laid upon the floor of a cellar apartment. Two of the sons were seen together in the late jail, placed there at seperate times and for different acts of immorality;—the younger of whom, if living, is now in the army, and at the age of 26 unable to read. The father of this family died in wretchedness. His widow sunk into a life of awful guilt. A third son in whom alone of the whole family a spark of grace appeared, died at the Seamen's Hospital in comfort; but left his companion to infamy, and she drew with her a once interesting daughter into the same fatal snares, and both have been inmates of the House of correction."

"From this picture, dark as it is with crime and misery, "say the Editors" we have withheld one trait (not mentioned in the sermon, but since ascertained) as too disgusting for the sensibilities of our readers. We would merely ask in view of such a fact, whether a domestic missionary, or a ward committee, might not, by drawing this family within the influence of the gospel, with the blessing of God on his word, have prevented such depravity and wretchedness, and rendered it a scene of domestic piety, virtue and industry, gratifying to men and angels."

FRAGMENT.

Amidst a vast amount of error and superstition which deform the Roman Catholic Church, it is cheering to find here and there a passage in their writings that breathes the spirit of genuine piety. The following are extracts from one of their works, entitled the "Science of Salvation."

[*Rec. & Tel.*

"O mortals! it is good and just, that you should take care of your eternal happiness; but can you take a better and a wiser method to assure yourselves of it, than *by working purely for God, for his honour and for his glory?*——"

"——You are suffering, my Lord, and I am giving myself up to sin! you on the Cross, and I at my ease! you afflicted and sorrowful unto death, and I making merry and counting pleasure my life! A God of infinite bounty and goodness, and yet I not to love him! a God of infinite strength and power, and yet I not to fear him! a God of most strict and severe justice, and yet I have no effectual thoughts of amendment!——"

"——O give the proper lights: dispense sufficient graces to all pastors whatsoever, that they may conduct those aright, whom you have confided and entrusted to their care. I am a pastor, without eyes, quite blinded, and in the dark; and how shall I then be able to guide others? Be it thy first miracle, O my God, to pour in light upon sightless me; and thy first mercy to bestow a cure on my infirmities."

GOOD SENSE.

Good sense is as different from genius, as perception from invention; yet, though distinct qualities, they frequently subsist together. It is altogether opposite to *wit;* but by no means inconsistent with it. It is not science; for there is such a thing as unlettered good sense; yet though it is neither wit, learning nor genius, it is a substitute for each, where they do not exist and the perfection of all where they do.

Truth is the object of Reason, and this is one; Beauty is the object of taste, and this is multiform.

The following curious illustration of Indian character was inclosed in a letter to the editor of the National Intelligencer and inserted in their paper. If every one, who forfeits his character for integrity, were treated with the same contempt as the *news-shouter*, we should have less reason to complain of man's dishonesty.—*N. H. R.*

HE ONCE TOLD A LIE

Was the emphatical language used to me by an Indian in the year 1794, when I was attending to the surveying of a large body of lands in what was then called the French Creek country, and west of the Alleghany river, and as some of my people were killed by the western Indians, I found it necessary, while the surveying was going on, to visit the Indian towns, on the Alleghany river, frequently; they were inhabited by the Senecas. Gen. Wayne was then on his way with his army to the Indian settlements on the Miami river on the Lake. One day when I was at the Cornplanter's town, the news shout (as it is called) was heard, all the Indians in the village immediately retired to their houses, (and even the dogs went with them) when an old man went out to meet the person who brought the news, and to take him to the long or council house, where a fire was made, and refreshments carried to him, and time given to him to dress and paint himself so as to appear decent. When sufficient time had elapsed for these operations to be performed the Chiefs went first to the house; and as the young men were following, I asked an Indian who spoke English, and to whom as he professed to be a priest, physician and conjuror, I gave the name of Doctor, whether there was any impropriety in my going to hear the news? He said No, and that as I was received as a friend and a visiter all the houses were open to me, and if I did not go without any ceremony it would appear as if I doubted their words and hospitality, which was considered as the greatest affront that could be put on an Indian. For if there was any secret business going on, they would inform me of it in a friendly way, and then I might retire. I accordingly went into the house with him, when the Chiefs immediately rose and gave me a seat among them; all the Indians in the house were smoking their pipes when I came in, and the stranger was sitting opposite the Chiefs, on a seat or rather platform by himself; and the time appeared to me very long, as I was anxious to hear the news, being much interested in the event, as the Indians had been deliberating whether or not they would permit me to continue surveying or send me out of the country, and what surprised me was that no one, contrary to their usual custom asked him for the news, and I was at a loss to account for their conduct. Eventually, the Indian himself prefaced the business with telling them he had no doubt as they knew he had been to the west, they would be gratified in hearing his news; to which no one in the company appeared to assent or to negative.

He then gave an account of an affair between a convoy of Americans, who were carrying reinforcements and provisions to one of our frontier posts, and the Indians, and that they had killed the commanding officer and a number of our men; and after he had related all he had to say, no one asked him for any further particulars of the action, or for any corroborating circumstance, which appeared to me very unaccountable as I had formerly observed they were particularly polite to strangers and visiters, and were very cautious of doing or saying any thing to hurt their feelings. Soon after, the Chiefs and the other Indians began to leave the house.

I left the house with the Doctor, and soon as we had passed the door, I expressed my surprise, at the manner in which they treated the man who brought the news, as it was so different from any treatment I had before seen when visited by strangers—and that I would thank him to inform me of the cause of it.—When he without any hesitation, and with considerable emphasis, answered "he once told a lie;" and continued "what the man said may be so true, may be so not. We always listen to what a news man has to say, when we know him to be a liar. But whether we believe him or not it is not our custom to let him know it, or to say any thing on the subject; for if we had asked him any questions about the fight, it would have been a great gratification to him as he would have concluded some of the company did believe him, which is a thing we do not indulge any person in who has been guilty of telling a lie"—and he concluded by saying, "he is all one as dead."

Religious Intelligence.

MISSION AMONG THE CREEKS.

Our readers are probably aware that the Baptists have for a considerable time supported a Mission Family among the Creek Indians. The last Columbian Star, a Baptist paper, mentions that the funds of this Society have become exhausted, and that the missionaries labour under serious difficulties in their pecuniary affairs. These, it may be hoped, will in time be removed. The following extract of a letter from Rev. L. Compere, of a recent date from Withington, gives some further particulars:

"In the course of this year we have had added to our Mission Family, sisters Mary and Elizabeth Mason, whose province it is to instruct in spinning and weaving, and to assist in other branches of domestic labour.

"If a good farmer could be procured for this place, who would take a lively interest in the prosperity of the establishment, and not feel indisposed to personal exertions, we should derive a considerable advantage. A general mechanic, who could make wheels and looms, and do plain carpenter's work, would also be very serviceable. If one or both of these descriptions of persons could be engaged, who would feel it a privilege, and not a burden, to be thus employed, we might manage our affairs with more ease, and to greater advantage. But whoever forms a part of a mission family, ought to be a missionary indeed, or he will be a hindrance and not a benefit.

"Our school, owing to a variety of causes, but especially the unsettled state of the country, has not been as promising throughout the year as we could have desired. It has, however, of late assumed a better appearance, and is encouraged by the leading men of the nation, to an extent we have never before witnessed.

"Our general number of scholars is 34; 3 of whom are studying English grammar and Geography, 14 are cyphering, 25 are reading in the New-Testament, the rest are in first lessons.

"We have not been without difficulties and trials through the whole of the past year. We have had many. But, if we have had difficulties to encounter, that have sometimes sunk our spirits, and made us fear for the ultimate success of our labours, yet our labours have been gradually increasing, and we have some reason to hope that their effects are beginning to be seen and felt.

HEATHEN OF INDIA.

The following extract from an address delivered by the Rev. W. M. Harvard, at the annual meeting of the London Wesleyan Missionary Society, furnishes a lamentable picture of the wickedness and misery of the heathen who inhabit the extensive regions of India.

[*Columbian Star.*

"When I first went to India, I expected to find that the inhabitants of those countries had some notion of God, however corrupted and unworthy; but, to our astonishment, we met a whole nation who boldly denied the existence of a Supreme Being. There is, I know, a kind of general impression in the world, that the heathen pay some worship to God through the false medium of their idols; but it is a melancholy fact, that there is a portion of the heathen, far out-numbering all the professing Christians in the world, who are literally Atheists, living without God in the world."

COLLEGE IN CEYLON.

It is stated in the eastern papers, that a gentleman has offered to pay $5,000 towards the establishment of a college in Ceylon, whenever $10,000 shall have been obtained from some other quarter; and that measures are in progress to execute this design.

New Holland.

This immense island which is situated in the south latitudes between the Indian and Pacific oceans, and which from its size, 2,600 miles long, and 2000 miles wide, might well be denominated a continent, was unknown till about 2 centuries ago, and uninhabited except by aborigines, till within the last thirty or forty years. In 1788, the British began their settlement by sending out a company of convicts to Botany Bay; and ever since that time, it has been a place of banishment for criminals. Within a few years past however, there have been many voluntary emigrations; and three years ago the population was estimated at 40,000. The Wesleyans have for a considerable time occupied a missionary station here; and the following interesting statement has been recently given by the deputation which was sent out from England.

Every thing in this colony far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about thirteen thousand souls. Here are two churches with tolerable congregations, and two Wesleyan chapels; also are building a chapel for a Scottish ministry, and a Roman catholic chapel. The different Protestant congregations in this town, however, do not amount to more than a thousand hearers;—but it affords great delight to find, that in every place the Gospel is preached with great clearness and fidelity, and we hope that there are not a few who have "tasted that the Lord is gracious." The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who had preached for them once every Lord's day since our arrival, to large congregations.

Here are also Sunday Schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society; and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony, and in Van Dieman's Land, there are not fewer than nine clergymen in the established church, who are pious men and preach the Gospel, besides one Scottish minister and eight of the Wesleyan denomination, labouring among a population of 40,000 souls. Though the mass of the population presents the most unfavourable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings; and great outward respect is paid to the Lord's Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best societies in the colony; and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire.—The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a good state of cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This Colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the Gospel among the many islands in those remote parts.

SUMMARY.

As our London Magazines for September, from some cause unknown to us, have not yet been received, we avail ourselves of the following abstracts from the columns of the New-York Observer.

Arrival of Mr. Ellis and Mr. Carey in England.—Our readers will be happy to learn that Mr. and Mrs. Ellis, who left this port in the Hudson on the twentieth of July, arrived safe in London, on the eighteenth of August. The health of Mrs. Ellis was somewhat improved by the voyage. Mr. and Mrs. Eustace Carey with their infant also arrived safely at Liverpool on the third of August.

Mission to Greece.—In the Missionary Chronicle for September, is a short letter from the Rev. S. S. Wilson, one of the missionaries of the London Society, giving an account of a two months tour in the Morea, in the course of which he visited Athens, Eleusis, Megara, Corinth, Napoli di Romania, Tripolizza and many other places of minor importance, and distributed one hundred and forty spelling books, eleven hundred small pamphlets, and nearly four hundred Testaments, besides a liberal supply of Tracts. "I have sold nearly all" says Mr. W. "and given away very few. Had I taken with me double the number, I should, most probably have disposed of them all. In my last, I mentioned having distributed eighty Testaments, *gratis*, in the Greek fleet lying off Spezzia. For the division off Hydra, I had not a volume to spare, except that I presented a Testament to Admiral Miaulis, by whom I was kindly entertained for seventeen days."

Berlin Missionary Seminary.—The Missionary Societies of Great Britain have complained of a want of suitable persons to send as missionaries to the heathen. From the following article it seems that in Germany there are more missionaries than their societies can support. The demands of the English will probably hereafter be supplied in part from the Berlin Seminary.

The Rev. and celebrated Mr. Jaenicke of Berlin, writes under the date of the 11th of April as follows:—"There continues to be 12 dear brethren in our Seminary at Berlin, ready to go forth to the work of their Lord. In literary education they are advanced further than any of the former students, and in piety they yield to none of their predecessors. If the Lord should incline to us the hearts of one of the Missionary Societies in England, to promote some of our dear young brethren to the harvest amongst the heathen, we confidently trust that the believers in Germany would be willing for still greater offerings, and that in future, Missionary Societies in Britain will not have to complain of the want of agents, nor those in Germany be able to excuse themselves by the want of opportunity to take part in the most sacred of causes."

The Apocryphal Controversy.—From the London Evangelical Magazine for September, we learn that the committee of the British Foreign Bible Society, have been sitting for some time in solemn deliberation on the question "Whether or not it be right in itself and consistent with the established rules of the Institution, to countenance the circulation of versions of the Holy Scriptures, containing the Apocryphal books, in countries where the Bible would not be received in its simplest and canonical form?" It seems that the Society's experience as well as the recent correspondence of some of the most enlightened Christians on the continent of Europe, render it very doubtful whether the Bible would be received to any considerable extent, either by Protestants or Catholics, without the Apocrypha. The question then arises, "What is the duty of the Bible Society with reference to the continent, when it appears that it must either aid the circulation of the Scripture, with Apocryphal additions, or abandon a field which has hitherto been cultivated, with surprising tokens of success?" On this question the religious public of Great Britain are divided; several pamphlets have been published on the subject; and some of the Scotch auxiliaries have carried their aversion to the circulation of the Apocrypha so far as to secede from the Parent society, in consequence of the course which its Directors have of late felt it their duty to pursue.

As the whole subject, however, is now taken into the most solemn consideration, it is to be hoped that under the guidance of the wisdom which is from above, the Directors will be led to such a decision, as will meet the approbation of all classes of Christians, and preserve uninterrupted, the harmony of this noble institution.

Negro Children Education Society.—A Society has recently been formed in London by some ladies, under the patronage of her Grace the Duchess of Beaufort, for the purpose of promoting the education and early improvement of the children of Negroes in the British West Indies. The principal object of the Society, as stated in their circular, is, "to establish schools in the West India Islands, and to assist such schools already in existence as may be approved of by the Society."

Scottish Missionaries in Russia.—"The Scottish missionaries," says the London Missionary Register, "have at length been compelled through the unhappy change which has latterly taken place in the Russian councils, to abandon every station in that empire, except Karass." Mr. D. McPherson, who was five years at Astrachan, has proceeded to the Mediterranean. He arrived at Malta in the beginning of May; and sailed on the 11th for Alexandria, where he is to labor under the direction of the Wesleyan Missionary Society.

Episcopal Floating Chapels.—Lord Melville, on the part of the British Government, has in the most liberal manner promised the grant of as many vessels as may be required, for establishing Episcopal Floating Chapels in all the principal ports of the British empire. The expense of alterations necessary to fit the vessels for places of public worship are to be defrayed by the government. Clergymen approved by the Bishop, will, in cases of necessity, be remunerated for their labours by the Admiralty. It is proposed to provide a Library for each Chapel, and a Depository for the Scriptures and for the Prayer books and Homilies of the Church of England. When these measures are carried into effect, in connexion with those devised by the Religious and Marine Societies, we may expect to see the seamen of Great Britain as much distinguished for their sober and orderly conduct, as any class of her subjects.

WESTERN RECORDER.

UTICA, TUESDAY, NOVEMBER 15, 1825.

The Brothertown Indians.—A Sabbath School consisting of two branches, was organized among the Brothertown Indians, on the 10th of May last, by some of the young people at Clinton village, assisted by a few of the students at Hamilton College. The teachers had to travel from four to six miles, to arrive at the places of meeting; but every facility and encouragement were afforded them by their benevolent friends and neighbours; and contributions were also taken up for the purchase of the necessary books. The number of scholars at the commencement, was only twenty—nine at one place, and eleven at the other: but in the course of the season, they amounted to eighty. Soon after the schools commenced, the parents and neighbours of the children began to attend as spectators, and to manifest no little interest in the undertaking: so that the school began to assume almost the character of a Missionary establishment. A short time since, the teachers were beginning to fear that the schools would have to be relinquished, for the ensuing winter; but we have just learned that the Indians have been fitting up a convenient house at their own expense.

This infant institution is becoming very important; and we cannot but rejoice at the circumstance. This demi-civilized nation dwell on their own lands, in the midst of a Christian population, and speak our own language: and yet, strange as it may seem, we have hitherto looked upon them with entire apathy, have seen them corrupted and corrupting themselves, by mixing with abandoned whites, and have found them constantly deteriorating for a series of years, without ever, except in the instance above mentioned, putting forth one single earnest and well directed effort for their rescue.

These Indians, too, formerly emigrated from the very heart of civil and religious society in New England; and no longer than twenty or thirty years since, they were quite remarkable for the bright traces of cultivation which they exhibited. Had they then been made the special objects of Christian sympathy; and had appropriate exertions been made, and continued in their behalf, they might, ere now, have been fully redeemed from the thraldom of ignorance and vice, and individuals among them might have been trained up to perform a similar office among other tribes of aborigines.

We are well aware that an argument has been brought against efforts in behalf of these Indians, from the very circumstance of their deterioration. "Do what you will," it has been said, "and Indians will still be Indians." This argument has also been strengthened, by the circumstance that the neighbouring stations at Oneida and Stockbridge, have not been attended with the highest measure of success. But it requires no discernment to discover that the reasoning which has been employed on this topic, is perfectly futile. Indians, it must be remembered, have never, in any instance, as a people, been so far rescued from their native habits and prejudices, as, with any propriety, to be left to entire self-direction. They have never yet, felt themselves able to sustain religious or literary institutions for any length of time, without advice and pecuniary assistance. And does not even our white population exhibit similar problems of internal weakness and division, and proportionate deterioration? Else, why are we so anxious to build up the "*old wastes*," by missionary effort, in the very heart of civilization? This single circumstance is a perfect refutation of the above argument. And as to the two stations alluded to, suffice it to say, that they were commenced before the Indian character was fully ascertained; and that the late venerable incumbents derived, of course, no light from such experiments as have recently been attended, in other places, with the most evident and gratifying success. Yet, even under these and many other disadvantages, respectable churches have been formed at these stations; and had the ordinary labours of these missionaries been properly seconded by Sabbath schools, adult schools and mission schools; and, in short, had all the machinery that has more recently been appropriated to such objects, been formerly brought into exercise, and had the hands of the missionaries been duly encouraged by the prayers, and the watchful solicitude of their Christian brethren,—what is there, that might not have been anticipated as the result of so many years' labour!

We cannot enlarge on this subject; but it is perfectly evident to us that Christians, in this portion of community have been greatly delinquent; and that if they still remain in apathy after so much light has been shed upon the Indian character; and so many valuable discoveries made, as to the practicability of Indian improvement,—there is the greatest reason to fear that the blood of those poor neglected outcasts will at last be found in their skirts.

We are aware that something has recently been undertaken at each of these stations; and we would by no means depreciate the character of the present operations: but is it not evident that these ought to be increased an hundred fold? Let this be done; & let the sympathies, the prayers and the offerings of our Christian brethren be made to second the undertaking; and we may then hope, through the blessing of heaven, to witness corresponding results.

United Domestic Missionary Society.—At a late session of the Synod of New York, it was recommended to the Churches within its bounds that a collection be taken up, on the approaching day of public thanksgiving, in aid of the United Domestic Missionary Society: And we would ask, can the friends of Jesus in this section of country give a better expression of their gratitude for blessings received, than by imitating this example? We hope that the measure may be universally adopted, and that the hearts of the pious may be imbued with a spirit of gratitude and benevolence; that will testify to the world that they do not forget Zion when she mourns.

The following is from the N. Y. Observer.

The Ministers and Churches within the bounds of the Synod of New-York, are respectfully reminded of the recommendation passed at its late session, that a collection be made on the approaching day of public thanksgiving, for the benefit of the United Domestic Missionary Society. The wants of this institution are at this moment very pressing. And since it has acquired the confidence of the Christian public, by its economical expenditure of the funds consecrated to repair the waste places of Zion, and by the success which the great Head of the Church has granted, we trust that efforts will be made commensurate with its need.

Imaginative Charity.—Many persons who indulge in the perusal of fictitious and imaginative writings to the neglect of more solid reading endeavour to excuse themselves by pretending that their sensibilities are improved, and their sympathies for suffering humanity greatly increased by the grievous details of fiction that are perpetually passing before them. The pretence, as we have often observed, is without foundation. One of these day dreamers in pursuit of objects of charity is thus depicted by Rev. Mr. Green of Boston, in his sermon before the Fatherless and Widows' Society.

"What!" says the person whose mind is filled with these dreams of fancy, upon entering the humble shed of real poverty, "is this the enchanting cottage I read of?—this the bed of straw?—this the sickness, the misery over which I so delightfully wept when pictured to me by my favourite author? Here is nothing romantic,—nothing to charm,—all is dull reality! Lead me to poverty such as I anticipated and none shall show a tenderer heart, or be more active in affording relief."

This is wonderfully true to nature; and every inveterate novel reader must acknowledge the likeness.

"But," says the preacher, "this is not the whole operation of the evil. Our compassion is excited, but no object for its gratification provided. So our feelings become blunted through familiarity with distress, and our habit of active benevolence is weakened by not being called into exercise. And thus we become habituated to the highest kind of sympathetic emotion without attempting to render any relief. Let this habit of feeling without acting be established, and what will be the amount of our charitable efforts among the poor? To the gaudy distresses of fiction we may have a bleeding heart, but to the sufferings of real life we shall possess a heart of stone."

The truth is, the *tender hearted novel reader* is self-deceived. The visions that work upon him, have no existence in real life; and his taste necessarily degenerates into disgust, whenever the *vulgar realities* of want and misery are presented before him. "Give me such scenes as I had anticipated," he says, but unhappily, they are never to be found.

Depraved taste in Reading.—The following paragraph, extracted from an article in the Hampden Journal, is going the rounds of the papers as an illustration of depraved taste in reading.

"We believe this sermon, [upon the dignity of the Missionary Enterprise, by Rev. Francis Wayland,] has had no circulation in this part of the country, although it has passed through several editions in England; at any rate, after striving in vain to find a copy, we were compelled to send to Boston for one. We would not have it thought, however, that *no pamphlets* are circulated among us, for we have understood and have no doubt of the fact, that between 7 and 8,000 copies of "the trial and condemnation of the three Thayers," for murder, adorned with three coffins upon the title page thereof, have been disposed of within 100 miles of us, and within 30 days."

The precise character of the said murderous pamphlet seems, however, to have been mistaken. Unless we are greatly deceived, it was writen by somebody who was determined to avail himself of the thirst for the marrellous, for the purpose of introducing an important moral lesson. We saw the pamphlet but a moment; yet if we have judged correctly respecting it, the more copies in circulation the better. Mr. W.'s sermon on the contrary, is chiefly calculated for a more refined class of readers, and its circulation must be proportionably limited.

POLITICAL.

DOMESTIC.

Election Returns.—From all we can yet ascertain respecting the result of the present election, it appears, that, the candidates who constitute what has been called the "people's ticket," have been elected, with perhaps the exception of Mr. Smith as Senator. From the returns that have yet been received, the success of that gentleman remains uncertain.

Arrival of Gen. La Fayette.—General La Fayette arrived at Havre on the 4th October, in good health. Salutes passed between the Brandywine and the forts; and on the following day the General was escorted by the principal inhabitants of Havre, two leagues on his way towards his country residence.

Mr. Everett.—Mr. Everett the U. States minister for Spain, has arrived to the place of his destination, and been received by the king, and presented to the Royal Family.

Railways.—A company of gentlemen in Boston are said to have purchased three estates near the North Battery wharf in that city, for the purpose of erecting two railways for repairing ships.

Two Comets, it is said, are now visible, about half past nine. One in the zenith, and another in a S. S. W. direction. The latter has a very long and luminous train, and is distinctly visible to the naked eye.

The Comet's Tail.—By an astronomical calculation made in New-York, it is found that the tail of the Comet now visible in the heavens, is about *thirty millions of miles* in length.

Declaration of Independence.—Only 3 of the college of worthies that signed the Declaration of Independence, are at present living. They are John Adams, of Massachusetts, (father of the President of the United States,) aged *ninety* years; Charles Carroll, of Carrolton, Maryland, aged *eighty-nine* years; and Thomas Jefferson, of Virginia, aged, *eighty-six* years.

Another rarity.—A gentleman last evening presented us with a small box of perfectly ripe strawberries, of a second growth of the season, gathered from his garden in Dorchester yesterday. They are of a large size and excellent flavour. They grew in the open air.—*Bos. Cen.*

A blood Beet has been raised this season on the Salem Alms House farm, weighing 35 lbs. and measuring 30 inches in length and 32 1-2 inches in circumference.

A severe gale was experienced at St. Augustine, E. Florida, on the 2d inst. and at St. Mary's Geo. on the 3d. Much damage has been done—particularly in the former place.

Communities.—A community, in imitation of Mr. Owen's, has been established in Greene county, Ohio. They have purchased the "Yellow Spring" tract (from which they derive their name,) of upwards of 800 acres for 8000 dollars, and are rapidly improving it. They intend to set up all kinds of mechanical trades, some of which are commenced, and also factories. Their number is not to exceed 2000.

Canal Meeting in Virginia.—A general meeting of delegates from the several counties of Virginia, is called to consider the best mode of effecting the union of the eastern and western waters of the state, by canals and roads.

Kentucky Courts.—The old and new Court of Appeals have met separately and proceeded to business in Kentucky. Suitors must be thrown into a singular perplexity, as the proceedings of one or the other will be void.

The population of New-York city was, in 1790, but 33,131—in 1800 it was 60,489—in 1810, 96,373—in 1820, 123,766. It is now estimated 170,000.

Gas Light House.—We are informed by a gentleman from the western part of the state says the N. Y. Advertiser that it is in contemplation to erect a light house near Fredonia, on the shore of Lake Erie, and to supply it with gas from the earth. The public are already acquainted with the natural sources of inflammable gas, which exists in that vicinity, and with the use which has already been made of it in lighting houses; shops, &c. and it is believed that a supply may be obtained for this object.

Georgia Legislature.—The Savannah Republican of the 30th inst. says, that there will certainly be a majority of General Clark's friends in the senate, but that it is doubtful which party will have the ascendancy in the house of representatives. The senate consists of 60 members, the house of representatives 124.

The first Boat which traversed the Grand Canal.—The first Boat which arrived in our Basin from the east, says the Buffalo Emporium, passing up the Locks at Lockport, on the 26th was the "BENJAMIN WRIGHT" under the direction of Capt. Joseph Swan.

During the month of October, twenty-five thousand nine hundred and thirty-six dollars were received by the Collector at Albany, on account of toll on eight hundred boats that departed from there laden with four thousand three hundred and nineteen tons of merchandize.

Trade to Africa.—The Baltimore papers state that books will soon be opened in that city for stock to be invested in commercial intercourse with Africa, with a view of facilitating the transportation to that country of the free coloured people of the United States. The design of this intercourse is unfolded in the annexed paragraph from the American:—*Family Visitor.*

Our object is to afford facilities to the free coloured people of Maryland, and of the United States, to procure *their own passage* to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa: by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves in return. The exports from this country will be manufactured articles of small bulk; those received from them, will be much more bulky, and consequently three fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favourable opportunity to colonists to procure a passage. They would reduce the price to Africa so low as to be within the reach of every coloured person in America.

The New Haven Eagle Bank.—A summary of the exhibit of the Eagle Bank, furnishes information that there is one million six hundred and forty thousand dollars of doubtful debts due that institution, whose capital is only about $500,000.

FOREIGN.

From the latest foreign arrivals, which are up to the 12th of October, it appears that England is favourably disposed towards the Greeks, so far, at least, as not to view them as rebels against the Turks, but as one of two belligerent powers, between which, she herself will for the present maintain the attitude of neutrality. These being her present sentiments, and the Allies, (from whom she is withdrawing herself,) continuing to give secret aid to the Turks, it may be expected that she will eventually make a more decisive movement in favour of Grecian emancipation. We still think that the Manifesto which we noticed last week, will prove to have been premature. Yet it shows that the views of the Greeks are favourable to the interference of the English; and for aught we know, the latter may have given some secret and unofficial intimations of future assistance. In the mean time, the warlike operations of the Greeks, continue to be carried on with spirit.

It seems, also, from the latest dates, that the recent appearances of an insurrection in Spain, were more serious than was at first apprehended: and that even now the cabinet of that nation are meditating a radical change in the affairs of the government. Such a thing is not only desirable, but evidently indispensable to the existence of the dynasty. Every disclosure of this nature, shows that the great cause of liberty and toleration is far from being crippled or suppressed in that nation by the late arbitrary measures of Ferdinand. If such measures are long continued, they will doubtless work their own remedy, to the total overthrow of oppression. Yet, so far as we can foresee the operation of moral causes in the transactions of nations, it seems desirable that the Spaniards should be better informed; and that the principles of civil and religious liberty should be much better defined and appreciated by them than they now are, before the sacred ark of liberty is fully intrusted to their hands; and on this account, we cannot but hope that the nation will be furnished with an acceptable constitution by the present dynasty, as the result of the present deliberation of the cabinet.

Important Treaty.—The king of Portugal, on the 29th Aug. last, acknowledged Brazil as an independent empire; and his son as emperor, taking only and reserving for himself the same title. His young imperial majesty stipulates by the same instrument, that his father may take and reserve the title. The treaty was made under the mediation of his Britanic majesty.

The Swedish Government will send a Consul to Hayti.

The Pope is dangerously ill.

Accounts of the fires in New-Brunswick continue to be of the most appalling nature. A vast amount of property has been destroyed, and a multitude of lives lost.

Tremendous Fires.—It is stated in one of the western papers, that all the spruce and cedar swamps, together with all the prairies and marshes, from the Cascades in Lower Canada, to Glengary in Upper Canada, are on fire. The fire extends the distance of 50 miles along the shores of the St. Lawrence, and about the same distance back, making a surface of 250 miles, one vast sheet of fire.

The Greeks have taken several Turkish vessels laden with corn, and the privateers prevent those in the Gulf of Lepanto from coming out. Reschid Pacha has his rear infested by numerous guerillas; and a misunderstanding has occurred between him and Jusuf. The Captain Pacha has gone to the Archipelago, followed by Mia ulis and Sanctouris.

Extract of a letter to the Editors of the New-York Daily Advertiser, dated

SMYRNA, 1st September, 1825.

"On the 19th ult. we were all delighted at the sight of the American squadron sailing into our Bay, and much more so at the friendly reception Commodore Rogers and his officers received from the natives and inhabitants generally. The High Customar, (Suleiman Aga,) with his train, visited on board the North-Carolina, where he was received with military honours: and in return gave a splendid entertainment to the Commodore, his officers, and the American Consul, at his Coula, or country seat, having procured for their convenience a number of fine horses, &c. The Pacha also received them with great honour at his palace. This morning the squadron set sail, much to the regret of the inhabitants, who consider themselves much indebted to the Americans, for having saved, by their exertions, the whole Frank quarter of the town. A complimentary letter was signed by the British and French merchants, thanking Com. Rogers and his officers. They purpose entering the Archipelago.

"The Greek affairs are in a flourishing state—former accounts are confirmed. It is reported that nearly all the men of war, the greater part of the merchant vessels, and the palace of Mahmed Ali, have been burnt. The Greeks had made a landing at Candia, and had taken Carabusa and Selino, two very important places. Many other reports favourable to the Greeks are in circulation."

We have been favoured with the perusal of a letter from a highly respectable source, dated Smyrna, Sept. 1st, which contains the following agreeable information:

"The Greek cause has again brightened up. Candia has been very nearly all recovered from the Egyptians, and it was expected the Turks would be obliged to shut themselves up in the fortress of Retimo, as the Greeks had taken Mount Ida, and most of the strong holds. An expedition had also sailed to destroy the fleet in Alexandria, which a report says has succeeded. Missolonghi has been relieved and the Turks driven back with great loss; and in the Morea the Greeks have taken new courage, owing to the successes in different parts, and have begun skirmishes with Ibrahim Pacha."

[*Boston D. Adv.*

A Washington in Greece.—William Washington, says a London paper, a nephew of the celebrated Washington, has proceded from Hydra for Napolia di Romania, with the intention of entering into the ranks of the Greeks. It will be recollected that the above gentleman sailed from this port last spring. He was formerly, we believe, a lieutenant of the 4th regiment of United State's artillery.—*Bost. Gaz.*

The Pacha of Egypt has expended a large part of the avails of his cotton crop, in arms and ammunition to use against the Greeks. Two cargoes of Congreve rockets have been sent him from the Thames.

The Greek Deputies have arrived in London with authority to ask the protection of England. One of them is son of Admiral Miaulis.

The Paris Moniteur contains a letter from Tangiers, which says that "the U. States seem disposed to supply the Morocco states with several men of war," whence, the London Courier says, may be accounted for the appearance of the Am. Squadron in the Mediterranean and the fierce resolution of the Emperor, to declare war against all nations who have no consuls there.—*N. Y. D. Ad.*

Two vessels with stores for the Greeks have left London in haste, for fear of being stopped by the government.

A letter from Constantinople mentions the arrival of the American fleet at Smyrna, and says that a person was landed there who was empowered to demand the free navigation of the Black Sea for our vessels.

An Earthquake was felt at Port Spain, Trinidad, on the 23d Sept. which shook down several houses. No lives were lost.

Advices from Calcutta, to June 7, state that the British had taken Donabew, and the king of Ava had sent proposals for peace.

It is said that the new Spanish loan is likely to succeed, in consequence of a disposition manifested by Spain to acknowledge the independence of South America, so much in accordance with the wishes of France.

It is said that a camp of thirty thousand French troops is now forming on the Spanish borders. The new name is the camp of *Exercise.*

From 1792 to 1816, making twenty-four years, the French armies fought, in Europe and Africa, two hundred and eighty-eight battles, as recorded in history, averaging one battle per month, independent of hundreds of skirmishes, naval engagements, and effusion of blood in the East and West Indies.

SPAIN.

Translated for the N. York Daily Advertiser.

We are assured says the Bordeaux Memorial, that the Cabinet of Madrid are laboriously engaged in preparing a plan of a constitution, which is to partake of that of the Cortes and of the charter of France. It would appear also that the clergy are willing to make great sacrifices to relieve the public credit.

The Morning Chronicle contains a proclamation, which was published in Spain to promote the plot of Bessieres, for the dethronement of Ferdinand. It is said to have been issued secretly by the church of Spain; probably only by a portion of the priesthood, for it did not succeed.

Brazil.—The brig Phœnix, Capt. Rice, arrived at Baltimore last Friday, in 38 days from Babia, at which place great rejoicings had taken place, in consequence of the acknowledgement of the independence of Brazil by Portugal.

Haytien Independence.—Some of the journals, says the Paris Etoile, having endeavoured to excite uneasiness in the planters respecting the communications which the new state of St. Domingo might have with our Islands, we are authorized to declare that the foresight of the government has taken away every pretext for alarm on this score; *the ships of Hayti will not be received in our colonies*, and will not even show themselves there. It is but justice to add, that this regulation has not met with any difficulty in St. Domingo. We must say the Haytiens have acquired a strange sort of independence.

The British government have interfered with the intended expedition of Lord Cochrane by a proclamation regarding his measures as connected with the Greek Committe, as a breach of neutrality. The king enjoins it upon his subjects, strictly to observe, as well towards the Ottoman Porte and the Greeks, as towards all other *belligerents* with whom his Majesty is at peace, the duties of strict neutrality. Of course it is inferred in the English papers, that the Greeks are regarded with no small respect by the British government, being called not insurgents, but a belligerent power.

Bolivar's Election.—Carraccas papers to the 5th ult. are received at Baltimore. The votes of Venezuela were unanimous for Bolivar as President, and Mendoza as Vice President of Colombia. It was believed that all the departments were in favour of the re-election of the Liberator.

Sandwich Islands.—Accounts from Atooi, one of the Sandwich Islands, to June 26th, have been received at Nantucket. The British frigate Blonda had arrived at Oahu, with the remains of the late king Rhio Rhio. His funeral was solemnized in the European manner, by a splendid procession, &c.

The utmost tranquillity prevailed at the Islands. George Tamoree, the late disturber, was going at large, perfectly harmless; though the Chiefs cherish the determination to destroy him, as soon as the protection of Billy Pitt shall be withdrawn. The young Prince Regent very much beloved.

LITERARY & SCIENTIFIC.

American Literature.—American Literature such as it is, begins to be better understood than formerly in England. Many of our popular works are now reprinted and circulated in that country. Mr. John Miller, publisher and bookseller in New Bridge street, London, has recently brought out English editions of the 'Pilot,' 'Redwood,' 'Lionel Lincoln,' 'Poinsett's Mexico,' 'John Bull in America,' 'Percival's Poems,' and that interesting little tale the 'Travellers,' by the author of Redwood. These, we understand, have all met with such success as to be satisfactory to the publisher. Mr. Miller deserves the commendation of our countrymen, for the strong interest he has taken in making our literature known to the British public. He has established a library which he calls the 'American Library,' and in which he endeavours to collect all the valuable American publications of the day, and such books of anterior date as he can obtain.—*Nat. Gaz*

Quadrature of the Circle.—This long sought for problem, says the Boston Palladium, is at length resolved by a foreigner who has resided in Boston for upwards of twelve years past.

Alphabets.—The English Alphabet contains 24 letters; to which, if we add j and v consonants, there will be 26;—the French contains 23;—the Hebrew, Chaldee, Syriac, and Samaritan, 22 each:—the Arabic 28;—the Persian 31;—the Turkish 33;—the Georgian 36;—the Coptic 32;—the Muscovite 43;—the Greek 24;—the Latin 25;—the Scalvonic 27;—the Italian 20;—the Ethiopic and Tartarian each 202;—the Burmese have 19;—the Chinese have, properly speaking, no alphabet, except we call their whole language by that name; their letters are words, or rather hieroglyphics, amounting to 80,000.

Words.—Dr. Johnson's Dictionary contains the following, but they are by no means the whole in the English language;—Articles, 3; nouns substantive, 20,410; adjective, 9,053; pronouns, 41; verbs, 7,880; participles, 38; participial adjectives, 125; do. nouns, 3; adverbs, 496; do. ending in *ly*, 2,096; prepositions, 69; conjunctions, 19; interjections, 68; total, 40,301.

A fine full length original portrait of Mary queen of Scots, has been discovered in the chimney of the Scottish College of Douay in Flanders, and has been placed in the Scottish College in Paris. This painting, with the Queen's Prayer book and a clock, were bequeathed by her to the college.

Zoological Project.—Sir Humphrey Davy has put forth a "Prospectus of a Society for introducing and domesticating new breeds or varieties of animals, such as quadrupeds, birds, or fishes likely to be useful in common life; and forming a general collection in Zoology."

Junius.—The mystery of the authorship of Junius's Letters would appear to increase in equal ratio with the increase of forced claimants. If we are not misinformed, the public will forthwith have to judge of *another*, and that a very commanding name.—*Lon. Lit. Gaz.*

DONATIONS

TO THE W. EDUCATION SOCIETY

In September and October 1825.

ONEIDA COUNTY.

Utica; From the Apprentices Benevolent Society, by the hand of their Treasurer, cash, $7 50

New Hartford; Betsey H. Parmele, cash, 1: A female Friend to the society, do. 1; 2 00

Paris Hill; Rev. Wm. R. Weeks, provisions, 5; Josiah Smith, do. 10; Charles Smith, do. 5; 20 00

OTSEGO COUNTY:

Otsego; Albert North, cash, 5; mdz. 3; Elisha Foote, cash, 5; Charles Smith, do. 5; 18 00

CHENANGO COUNTY:

Sherburne; East Society, Benjamin Haxton, cash, 5 00

ONONDAGA COUNTY:

Onondaga West Hill; Edward Covill, cash, 50c. Mrs. J. Burbank, do. 50c, James W. Day, mdz. 1 50; 2 50

MADISON COUNTY;

Lenox; Mrs. Ira M. Olds, towards constituting Rev. Ira M. Olds a life Director of the W. E. Society, mdz. 1 17; Mrs. Col. Douglass, prov. and mdz. 2 63; Mrs. Elias Culver do. 1 70; Mrs. Chester Wilson, mdz. 38c. Female Reading Society on Oak Hill, mdz. 12 50; 18 38

$73 38

JOHN BRADISH *Treasurer.*

The friends and patrons of this Society will observe that the receipts for these two months, have been unusually small; and will bear in remembrance that more than twenty young men are to be daily provided for in the boarding establishment; that provisions of all kinds collected the past season, are about expended, and that cash must be paid for all the articles needed, which shall not be obtained by donation. As the General Agent is to be employed for a season, in another department relating to the interests of the Society, it is important that collections be made of such articles as are immediately needed, as soon as may be convenient.

The friends of the institution in this vicinity can probably at this time, with the least inconvenience, supply its immediate wants. Donations that shall soon be made for this purpose will be very gratefully received. J. B.

OBITUARY NOTICE.

Died in Medway, Mass. on the 19th ult. EDMUND S. SANFORD, son of Mr. Philo Sanford, aged 21 years. With a mind vigorous, energetic and active, he possessed an amiable disposition and a winning address, which secured to him many friends, and gained him success in the avocation of a mercantile life, where, business being extensive and his acquaintance numerous, an opportunity was presented for trying the correctness of his moral feeling, and for ascertaining his adherence to virtue. For a number of months he had been anxiously looking forward for September, when his engagements would terminate, and with pleasing anticipations did he dwell upon his prospects of entering upon business for himself in this city, and after a little time to get permanently established for life; but God, who is mysterious in his Providence and infinitely wise in every dispensation, had otherwise determined.

On coming to this place to make arrangements for the future, he was seized with a fever, and returned home with its violence so deeply fixed, that the most careful attention of Physicians, and the utmost watchfulness of friends, were ineffectual. When disease thus preyed upon him, that amiableness of disposition, and that previous regard for morality were not enough to support him. He evidently felt anxious about his eternal interest; yet, expecting to get well he said but little on this important and interesting subject. His parents were filled with anguish, to view a son upon the verge of death without repentance for sin and faith in Christ. One consolation, however, rested upon their minds, that in his early infancy, they had given him away in baptism, and that God in sovereign mercy had often blessed this ordinance of his own appointment. At this trying period, his case was often plead at the throne of mercy, and desires were continually sent forth, that he might leave evidence of a renewed heart. More than these desires were realized; for he not only left evidence of a saving change, but also gave his dying testimony to the reality, the importance and the excellency of vital godliness.

He discovered a penitence and brokenness of heart for sin; his faith in the Saviour was strong; and while he desired to recover that "he might live, and that he might devote himself to God," he still felt a resignation if Divine will should remove him. When it was told him that his dissolution was near, he requested to see his friends and the companions of his youth, that he might bid them a last farewell. Numbers came to witness his dying bed, and to hear his affectionate admonitions. The scenes which then followed can never be expressed by language; an angels' tongue cannot utter them. Eternity alone will disclose them. All the energies of his mind, all the ardency of his feeling, and all the correctness of his expression, were exhibited in urging others to make immediate preparation for death. Of the multitude who heard his faithful entreaties, there was hardly one whose heart did not melt at this scene, and who did not then feel the worth of that religion, he so earnestly pressed upon them. While he urged upon all without delay to secure the salvation of their souls, he applied his remarks with wonderful prudence and uncommon accuracy to the different characters whom he addressed. On heads of families he urged the attendance of family prayer, and the training up their children in accordance with the scriptures. This holy book he exhorted them to read daily; to hear with attention the truths exhibited by the ministers of Christ, and to follow with carefulness their requisitions.

To the young—to those who had been the friends of his intimacy, and who with him had been seeking good in worldly pleasures, he spake of the many hours which he had spent with them in evening reveries, and which once appeared happy; but he then urged them to seek that happiness which infinitely excels all the pleasures, all the joys, and all the refinements of this world. He entreated them not to delay this as he had done until a sick bed, but to give it immediate attention, as he viewed it of the "utmost importance." He referred particularly to the danger of building upon a false foundation; and concerning some dear friends who are striving to rest upon a system, different from that of supreme love to God, and penitence of sin,—upon a system of universal salvation—he expressed an anxious desire, and with energy of expression alluded to their dangerous situation. While penitence, humility and patience beamed from his countenance, his faith continued firm in Christ, and his last words were those of prayer. "Lord Jesus Christ, receive my spirit, that I may enjoy thee for ever and ever, amen." The language which then flowed from his lips in the solemn hour of death, cannot be unheeded without the most daring stupidity; and whoever disregards his dying admonitions, may well tremble at his hardness of heart, and may fear lest his dreams of delusion continue until he awakes in that place, "where their worm dieth not, & their fire is not quenched."

Clinton Female Seminary.

TERMS.—For English Grammar, Arithmetic, Geography, with the use of the Globes, History, Astronomy, Composition, Penmanship, Stenography, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 per Quarter.

The same, with Rhetoric, Logic, Chemistry with Experiments, the Rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, 6 do.

The same with the French Language, 8 do.

A course of Lectures on Botany, by a gentleman of science to commence the middle of June, and continue about ten weeks, 2 50 do.

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen.

The buildings are spacious, pleasant and convenient; the situation is healthful and agreeable.

The winter term commences on Thursday the 24th of November.

3w72 N. ROYCE, *Principal.*

Clinton, Oneida Co. Nov. 15, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers, and towels.

Removal.

ALEXANDER SEYMOUR, has REMOVED to 104, Genesee-street, where he offers at WHOLESALE or RETAIL, for *Cash*, or approved paper, payable at either of the Banks in this village,

NEW GOODS,

and *OLD GOODS AT NEW PRICES.* Merchants, and others are requested to examine his Goods, as he is determined to sell at the lowest prices. Utica, 15th Nov. 1825. 6w72

Camden Academy.

PARENTS AND GUARDIANS, who are anxious for the literary and moral improvement of children and youth, are hereby informed that a School of this kind is now open in our Academy, under the immediate care of Miss F. A. SOUTHWORTH. Miss S. has been employed in this Institution the Summer past, and has applied her talents as an instructress, to the entire approbation of those who have attended her Public Examinations, and witnessed the proficiency of her scholars. Her qualifications are well known, and need not our commendation. The regularity of her system produces the most perfect order; and her conciliating disposition secures the affectionate regard of every pupil.

The next Term will commence on Tuesday, the 15th of November. The branches of instruction will embrace all those that are usually taught in Schools of this kind.

Terms, from two to three dollars—Board from 8 to 10 shillings per week.

DAVID ELY,
Secretary of the Board of Trustees.
November, 2, 1825 5wp71.

POMPEY ACADEMY.

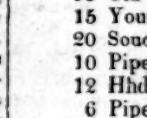
IN connexion with the Rev E. S. BARROWS, as superintendent of this Institution, Mr. HENRY HOWE, A. M. an experienced and very popular instructor, from New-England, is employed as principal Teacher. Testimonials that Mr. Howe's qualifications as an instructor, are of the first order, have been received from the Trustees of Castleton Academy, where he has been employed six years;—from Dr. Bates, President of Middlebury College, where he served as Tutor, two years;—and from several gentlemen of high literary character, among whom are the following: R. C. Mallory, of Vt, Prof. Eaton, of Troy, and Dr. Davis, President of Hamilton College.

The next term will commence on the 20th of this month. The Trustees are now procuring from New-York an excellent apparatus; and a course of Chemical and Philosophical Lectures will be delivered during the fall and winter.

Tuition in the higher branches, $4 00 pr qr.
Do. lower " 2 50 a 3 00
Board in respectable families in the village, 1 25
Do. do. in the vicinity, 1 00

AUG. WHEATON, ASA WELLS, DAN'L TIBBALS, } Prudential Committee.

Pompey, Oct. 8, 1825.



Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & SchiedamGin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.
Rome, August 23, 1825. 1tfp1w

NEW GOODS.

No, 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

WHOLESALE & RETAIL.

THOMSON & LYMAN,

NO. 34, GENESEE-STREET,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino SHAWLS—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab SILK VELVETS—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue, Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—900 dozen shell & horn, front & back COMBS—Green Table spreads with borders—one Bale 9 & 10-4 Counterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12-4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 6w72

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

The following chaste and beautiful verses, depicting a mother struggling with adversity but supported by the consciousness of virtue and that resignation which religion alone can impart, are from the pen of Dugald Stewart; of whom it has been said, "that he would have taken his place among the first poets of the age had he not chosen to have become its first philosopher."—*F. Visitor.*

LINES ON AN UNFOTUNATE LADY.

A lingering struggle of misfortune past,
Here patient virtue found repose at last;
Unpraised, unknown, with cheerful step she strayed
Through life's bleak wild and fortune's darkest shade,
Nor courted fame to lend one friendly ray
To gild the darkning horrors of the way.

When fired by hope, or eager for applause,
The hero suffers in a public cause,
Unfelt, unheeded falls misfortune's dart,
And fame's sweet echoes cheer the drooping heart:
The patriot's toils immortal laurels yield,
And death itself is envied in the field.

Hers was the humbler yet severer fate
To pine unnoticed in a private state:
Here were the sufferings which no laurels bring—
The generous labours which no muses sing,
The cares that haunt the parent and the wife,
And the still sorrows of domestic life.

What though no pageant o'er her humble earth
Proclaim the empty honours of her birth!
What, though around no sculptured columns rise,
No verse record the conquest of her eyes:
Yet here shall flow the poor's unbidden tear,
And feeble age shall shed his blessings here.

Here shall the virtues which her soul possessed,
With sweet remembrance sooth a husband's breast;
And here in silent grief shall oft repair
The helpless object of her latest care,
Recall her worth—their adverse fate bemoan—
And in a mother's fate forget their own.

From the Rockingham Gazette.

O! sacred star of evening tell,
In what unseen celestial sphere,
Those spirits of the faithful dwell,
Too pure to rest in sadness here!

Roam they the crystal fields of light,
O'er paths alone by angels trod?
Their robes with heavenly lustre bright,
Their home the paradise of God?

Soul of the just! and canst thou soar
Amidst those radiant spheres sublime,
Where countless hosts of heaven adore,
Through the unbounded fields of time.

And canst thou join the sacred choir,
Through heaven's high dome the song to raise,
Where seraphs strike the golden lyre,
In ever-during notes of praise?

O who would heed the chilling blast,
That looms o'er time's eventful sea,
If doom'd to hail its perils past,
The bright wave of eternity!!

And who the sorrows would not bear
Of such a transient world as this,
When hope displays beyond its care,
So bright an entrance into bliss!

LINES ON THE INDIAN SUMMER.

By J. G. L. Brainard.

What is there sadd'ning in the Autumn leaves?
Have they that "green and yellow melancholy"
That the sweet poet spoke of? Had he seen
Our variegated woods, when first the frost
Turns into beauty all October's charms—
When the dread fever quits us,—when the storms
Of the wild Equinox, with all its wet,
Have left the land, as the first deluge left it,
With a bright bow of many colours hung
Upon the forest tops—he had not sigh'd.

The moon stays longest for the hunter now:
The trees cast down their fruitage, and the blithe
And busy squirrel hoard his winter store;
While man enjoys the breeze that sweeps along
The bright blue sky above him, and that bends
Magnificently all the forest's pride,
Or whispers through the evergreen, and asks,
"What is there sadd'ning in the Autumn leaves?"

"HE THAT CAN SING AND WONT SING MUST BE MADE TO SING."

John Abell, a famous singer and performer on the lute in the seventeenth century, one day during his stay at Warsaw, was requested by the King of Poland to sing at court. Abell peremptorily refused; and though it was intimated to him that he would suffer from the Royal displeasure he still persisted in declining it, and sent the King an apology by letter. In answer to this he received a regular summons to appear at a certain hour in the King's palace. Abell obeyed, and though at first courteously enough received, he was presently forced to sit down in an arm chair that stood in the midst of a grand hall. No sooner was he seated, than the chair flew up with him to a great height. The king with his whole court now made their appearance on a gallery opposite to Abell, and, at the same time, a number of wild bears of which there never was a scarcity in that country, were driven into the hall. The poor vocalist almost dead with fright, was now addressed by the king, and was left to choose to sing or be let down & await his fate among the unceremonious inhabitants of the desert. Which part poor Abell took it is needless to mention, but the facetious narrator of this well authenticated anecdote says, Abell could not resist such a powerful mode of persuasion, whether *con amore* or not, he sang so beautifully that the king and bears listened in silent admiration.

THE POET MONTGOMERY.

Mr. Carter, editor of the Statesman, in one of his letters from England, gives the following account of his interview with our favorite Poet, Montgomery.

Finding ourselves rather unexpectedly at Sheffield, without letters of introduction, and having a strong desire to see the poet Montgomery, I addressed a note to him, enclosing my card, making known our wishes. It was a novel experiment, partaking more of the spirit of adventure, than of either etiquette or politeness. Some slight apology might be found in a kindred profession, and in the expectation that the interview might take place at the office of the Iris, of which he is editor.

In a few minutes a note was returned, saying that Mr. Montgomery would be happy to see us at any time between 5 and 7 o'clock on that evening. At 6 o'clock, thinking a medium the safest, we called at the number designated in the note, and passing through a book-store, were shown into a small, neat sitting room, in which a table was set for tea. In a few minutes, Mr. Montgomery made his appearance, and we went through the awkward ceremony of a self-introduction, which his politeness, however, rendered as little embarrassing as possible.

We soon took seats at the tea-table, and his affability, as well as that of the lady with whom he lives, and who has relations of my acquaintance in the United States, made us forget that we were strangers, and in some degree removed the restraint of unexpectedly throwing ourselves upon his hospitality. The conversation turned upon a great variety of topics, literary, local, and general; and one of the happiest hours of my life passed in the society of a poet, with whose writings I had long been familiar, and from which I could have repeated to him a hundred favorite passages.

In his manners, Mr. Montgomery manifests all that mildness, amiable simplicity, and kindness of heart, so conspicuous in his writings. His flow of conversation is copious, easy, and perfectly free from affectation. His sentiments and opinions on all subjects of remark, were expressed with decision and frankness, but at the same time with a becoming modesty. His language is polished and select, betraying occasionally the elevation of poetry, but exempt from any appearance of pedantry. While the merits of all his cotemporaries were freely discussed, and the meed of discriminating praise liberally awarded to each, not the slightest allusion was made to his own writings, although they are quite as much read in our country as those of any other living poet. It would have been a breach of politeness in me, to have told him how many generous sentiments, he has instilled, and how many hearts he has made better, beyond the Atlantic.

I was much amused with a little incident that occurred while we were at tea. A kitten kept purring and mewing about him, and would often leap up into his lap, as if it claimed a familiar acquaintance, and had been accustomed to receive its daily portion at his hands. He seemed slightly annoyed, and endeavoured secretly to silence the importunities of the animal for her tea. This scene, trifling as it was, at once suggested to my mind the gentle virtues and domestic habits of the amiable Cowper.

Mr. Montgomery is now at the age of 47. In his person, he is slender and delicate, rather below the common size. His complexion is light, with a Roman nose, high forehead, slightly bald, and a clear eye, not unfrequently downcast, betraying a moderate degree of diffidence. The contour of his face is not unlike that of Mr. Lloyd, Senator in Congress from Massachusetts, and there is also a resemblance in their persons. The events in his life are too well known in our country to need repetition. Both his parents died as missionaries in the West Indies, and to that misfortune, we are probably indebted for one of his poems. He appears to be universally respected and beloved in the place of his residence. But I have perhaps already said more than the delicacy of an interview under such circumstances can justify, and will therefore only add, that at eight o'clock he very cordially took our hands and wished us a pleasant tour.

COMMUNICATIONS.

To the Editor of the Western Recorder.

RELIGIOUS NEWSPAPERS.

A word for Clergymen.

MR. HASTINGS.—I was much pleased with an artitle in your last paper entitled, "*Newspaper patronage.*" The Methodist Society, with their characteristic zeal, have adopted the true method of circulating Religious Intelligence, and thereby advancing the Redeemer's kingdom. Zion's Herald owes its extensive circulation to the patronage of their clergy, all of whom receive a copy gratis.

While reading the article above alluded to, I could not but think that a similar plan might be adopted in this state, with abundant success.

Ministers in the country, are not generally overloaded with this world's goods, and, in my opinion, they ought to receive, free of expense, copies of such religious journals as are published in their vicinity. Then, if the paper is such as they approve, it is their duty to take an interest in its circulation. I know of no manner in which the kingdom of the great adversary is more effectually disturbed, and that of the Redeemer more rapidly advanced, than by the dissemination of Tracts and papers. All men, either directly or indirectly, if we may judge from their actions, acknowledge the truth of this sentiment. Look for instance, at the exertions of our great political parties. Political Tracts and newspaper essays, have been strewed through the country, as thickly as the falling leaves of autumn; and no pains or money are spared in circulating them.

Ministers of the gospel, too, find one of their most powerful auxiliaries in Religious Newspapers; and I know of no class in community, who can more effectually put them in circulation. Suppose Presbyteries in this region should adopt resolutions similar to those of the Methodist Conference in New-England? Might we not expect a blessing from heaven upon their labours?

I most heartily wish that some abler pen would touch upon this subject; and I should rejoice if some of our clergymen would venture so far, as now and then, to give an article in your paper, on this, or even some other subject. Such things are done by clergymen in other parts of our country; and why not here?

FARMER HODGE.

P. S. There is no want of variety in the religious publications that have found their way into this region; but the difficulty is, the patronage is so much divided between them, that no one obtains a general interest; and though the papers may all be good in themselves, yet the whole number of copies circulated is much less than it would be if the body of our clergy should take an *active interest* in supporting three or four, instead of passively giving countenance to ten or twelve.

And while I think of it, the Baptists in this region, have just set an example which is somewhat in point. They have fixed upon one paper which is every way worthy of their support; and have agreed in general convention, to make it the prime vehicle of their communications, and the principal object of their patronage. This was certainly a wise measure. F. H.

WESTERN RESERVE.

The following extract of a letter received in this vicinity from a clergyman in the Western Reserve, Ohio, will be read with interest, from the statistical information it contains; and from the additional evidence it gives of the importance of Domestic Missions.

* * * "I shall take the towns separately, giving as near as I can, the population, and state of society. I begin with Huron county, or the *Fire Lands*, so called, because the land was given by the state of Connecticut, to the inhabitants of those towns, such as Danbury, Norwalk, Fairfield, and New London, that were burned by the British in the revolutionary war. The S. E. corner town is called *Ruggles*. It contains only two or three families, who have recently settled there. (1824.) If the town should be filled with such inhabitants it would be an interesting place. The next in the same range, is *New London*. (1815.) It contains, perhaps, from twenty-five to thirty families. They are, I believe, entirely Methodists and Baptists. The next is *Clarksfield*. (1817.)—contains about the same number. Here is a very small church, of only 4 members, but several more are desirous of uniting with them. They have had two seasons of special attention to religion, in the course of three years. There are here also some Methodists and Baptists: the next town is *Wakeman*. (1817)—contains about twenty families, with good prospects of more. They are mostly from one place in Connecticut, (South-Britain, N. Haven co.) Here is a little church of about 12 members, and more to be united with them. They are remarkably industrious, and bid fair to be an excellent people. Sectarian influence is not felt here. The next is *Florence*, one of the oldest settlements in the county. (1809.)—contains perhaps seventy families—but is remarkably divided. There are some who might be organized into a regular society, if some enterprising man should come among them. The professors here are united with those in the next town, & form one church. *Vermillion* was settled about the same time, perhaps the year before, (1808.) The settlements are made principally on the shore of the lake, extending nearly 8 miles, as you perceive, the town being 5 miles square. A strip of low land running parallel with the lake, prevents the town from settling immediately back from the shore. The south part of the town, adjoining to Florence, is fit for settlement. The church in this town contains about 15 members. Returning, we next came to *Eldridge*. This town was settled by four or five familes very early (1807–8.) But it was not till 1816 and '17, that the settlement began to advance. It now contains from 60 to 70 families. About half the number might be brought into one congregation. The church consists of about 16 members. There are also, a Baptist church & a Methodist class. *Townsend* contains a few families—they are principally Baptists. *Canterbury*, a small settlement,—of this, I know nothing. *Fitchville*, (1817.) perhaps 30 families; church, 16 or 18;—beside this, a Methodist class—a promising settlement. *Greenwich*—few inhabitants: some Free-will Baptists. *Ripley and Fairfield*, both new. *Bronson*, considerably settled, since 1817—professors united with those in the town of Vredenburgh. *Norwalk*—seat of justice. (1815.) people mostly inclined to settle an Episcopalian minister—now making some exertions—some professors—8 or 10 united at present in the church of Milan. This place has nothing but the public business to make it increase; of course, cannot be large. *Milan*.—This township contains a pleasant village, where considerable business is done. The township may contain 100 or 120 families;—the village having something more than half. The Methodists have a class here—in other parts of the town, are Baptists and free-will Baptists. The church here consists of something over 30 members. It includes not only those resident here, but those mentioned in Norwalk, and those in the next town of *Huron*. (1808.) This contains but few inhabitants at present. At the mouth of the river, they are endeavouring to prepare a barbour. If this is successful, a village will probably grow up there, as it will be the best harbour in the region. *Danbury*, (1816.) on the peninsula, is settled with a few inhabitants; but nothing I believe very encouraging. *Sandusky City*, (1816.) or as it is now called, *Portland*, is a small village on the Sandusky Bay. It may contain 60 to 80 families. It is a place of some business; a church was early organized there, but it is now almost extinct. I expect the Methodists labour there; but am not certain.

Perkins, (1816.) is thinly inhabited. Methodists prevail. *Oxford*, (1816.) a few inhabitants. *Monroe*, (1817.) in this town, is a small village. The rest of the township is thinly inhabited. A very few professors of religion.

Vredenburgh, (1816.) perhaps 50 or 60 families. Professors united with those in Bronson. Methodists have a class here.

Greenfield, pretty well settled. (1816.) church contains 18or 20.—Methodists and Baptists here.

New Haven, well settled, (1816.) church contains 12 members.

Cannon, I believe vacant.

Norwich, contains a few inhabitants: whether any religious society, am not certain.

Sherman, very few inhabitants, and bad prospect of settling.

Lyme, well settled; church contains 12 or 15.

Blooming-ville, dreadful misnomer! universalism triumphant.

Patterson, few, if any inhabitants.

I do not pretend to offer this as strictly correct. It is however sufficiently so for the purpose it is designed.

I will now mention the churches which are supplied and how. The churches of Greenfield and New-Haven by Mr. Conger, who preaches also in the other place out of the county, one third each. Hired for a year—probably will continue. Churches at Bronson Vredenburgh and Lyme, by Mr. Beach, a licenciate from the Susquehannah Presbytery—preaches also at Monroe, where there is no church—hired for a year—will continue probably with some or all of them. All the rest vacant, and for the most part, fast falling away from good order.

I will now mention some places which it is important to have occupied soon, and where the people are anxious to have preaching, and willing to do all they *suppose* they can. Milan, this has been occupied for the year past, by a man sent out by the New-York Domestic Missionary Society. The people in that town and Homer and Norwalk, would take up the time of a man who should please them. Another man is wanted to sit down on the north line of Florence, where the road crosses the line—then in the north of F. and the south of V. is a neighborhood that I think would support preaching one quarter of the time. From this it is six miles to Eldridge; the same distance to Wakeman, and about four to the lake shore in Vermillion. These four places would support a man willingly. W. and E. have already made some provision; and in Vermillion, they feel that they *must*. One is much needed for Clarksfield and Fitchville, but they are very feeble, yet desirous of the blessing. The city of Sandusky or Portland, is an important place, and needs a minister; but the people, unless they are aroused by something either to feel their want, or by the popularity of the preacher, would not do much. The towns where there are few inhabitants need some one to be going round among them; but they could do little. If we had a few men of the right spirit to go into that county, I have no doubt but great good might be done. I should like to have one at a time among those places, that there need not be too many candidates. Let one be fastened, and then send another; I believe three or four might soon be settled. A young man from Auburn has been surveying the ground for himself, and three or four more. He thinks favourably of it. I could wish that, whoever should come here, they might feel that suffering or rather privation and much labour were before them, and be prepared to meet them. This is not the place to live easy; but I do not know of a better place to do good. And I fully believe that whoever shall come and take these people by the hand now, while they are feeble, will never be sorry if he should live to see them relieved from the embarrassments of a new country. I will endeavor to give you some account of Lorain soon. Yours,

ALFRED H. BETTS.

From the Carlisle (Penn.) Volunteer.

It is worthy of notice, that on Friday the 7th (October) inst. no less than four planets, viz: Jupiter, Mars, Venus and Mercury, were all in the same sign, and the three first not many degrees apart. They all rose about 3 o'clock in the morning, following each other in a train, presenting to the view a beautiful and sublime sight. Who would suppose on viewing these orbs, which sparkle like burning drops of light, that they are worlds like our own, travelling through the vast abyss with a velocity scarcely credible, and yet with a regularity and exactness far surpassing any works of art; apparently close together, and yet millions of miles asunder; seemingly moving backwards and forwards, and yet travelling constantly onward round the great fountain of light and heat, nourished by his warmth and chained by his influence!

But what surpasses all, is the discovery that the mutual attraction of these numerous bodies, which seems to mar their harmony and tend to their destruction, is, on the contrary, part of the amazing machinery which gives stability and permanency to the solar system. Well may we exclaim with Thompson—

"Was every faltering tongue of man,
Almighty Father! silent in thy praise,
Thy works themselves would raise a general voice,
Even in the depths of solitary woods,
By human foot untrod, proclaim thy power,
And to the choir celestial THEE resound,
Th' eternal cause, support, and end of all!"

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at	10 A. M.	Monday at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Bathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61t

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clement & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage Luce's & Tavern. 51tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

Christian Almanack, for 1826.

THIS valuable tract has been republished from the Boston Edition, by the subscriber, who has the work standing in type, and who will supply orders for any quantity on short notice. Those who take an interest in its sale and circulation, will please to send their orders for them as early as convenient. The price is fixed at six shillings per dozen, from which a discount is made by the publisher, to Tract Societies who purchase by the quantity. It will be recollected that a considerable sum is annually raised from the sale of the Christian Almanack, which is applied to the funds of the American Tract Society. EVERARD PECK.

Rochester, October 1st, 1825.

☞ The above, may also be had at the Book-Stores of Merrell & Hastings, No. 40, and William Williams, No. 60, Genesee-street, Utica.

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y39

REMOVAL

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 15th, 1825. 51tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITHCOCK.

Utica, June 28. 83 Genesee-street.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries*: Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies, or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*